

not customary now to rejoice at the graves
 of women
 or old men, unless the latter have been
 distinguished
 warriors.

So far as I can learn, even in the case of
 the deaths
 of fighting men, when the *chapi* is danced at
 the grave,
 the women keep up the ordinary ceremonial
 of mourning,
 which is very striking. They howl and wail,
 beating
 their breasts rhythmically, keeping time with
 their feet,
 tearing their hair and gashing their faces
 with sharp flints,
 cutting off also their long locks and trampling
 upon them
 with piteous cries. This last bitter token of
 mourning
 is confined to the deaths of a husband and a
 first-born son,
 and the locks so ruthlessly treated are
 afterwards attached
 to the tombstone.

Mourning for a husband, child, or parent
 lasts a year,
 and the anniversary of the death is kept with
 the same
 ceremonies which marked the beginning of the
 period of
 mourning. In the case of a great man who
 has died
 fighting, the women of his tribe wail and
 beat their
 breasts on this anniversary for many
 subsequent years.

Nothing is buried with the corpse, and
 nothing is
 placed on the grave, but it is the universal
 custom to
 put a stone at the head of the body, which
 is always
 buried facing Mecca-wards. To this position
 they attach
 great importance, and they covet my compass
 because it
 would enable them at any point to find the
 position of
 the Kiblah. A comb or distaff rudely
 carved on a
 woman's headstone, and the implements of

war or hunt-
ing on that of a man, are common, and few
burial-places
are without one or more of the uncouth
stone lions to
which frequent reference has been made.

The graveyards are very numerous, and
are usually
on small elevations by the roadside, so that
passers-by, if
they be Hadjis, may pray for the repose
of the soul.
It must be understood that prayer consists
in the repeti-